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Ordnance Survey, and to Captain Wilkinson, for this further most valuable donation; again expressing their sense of the importance of the services rendered to the History and Antiquities of Ireland by Major-General Sir Thomas A. Larcom, under whose superintendence the plan of collecting materials for the illustration of our ancient Topography was organized, and successfully carried into effect.

The Librarian having announced a donation by the Master of the Rolls of England of the Series of Calendars of the State Papers and of Historical Publications lately issued under his direction, it was

RESOLVED,—That the thanks of the Academy are due, and are hereby returned, to the Right Hon. the Master of the Rolls of England, for his very valuable and acceptable grant to our Library of the Series of Calendars of the State Paper collection, and the Series of Historical Publications issued under his Honor's superintendence.

The Academy then adjourned.

STATED GENERAL MEETING.—SATURDAY, NOVEMBER 30, 1861.

THE VERY REV. CHARLES GRAVES, D. D., President, in the Chair.

The President having inquired whether there was any business to be transacted, the Secretary reported that there was no matter for the formal consideration of the Academy.

The REV. DR. REEVES read the following Memoir of Stephen White:—

FATHER JOHN COLGAN had been for several years labouring in the compilation of his great work on the ancient worthies of Ireland, and had two-thirds of his task done, when the letter, with the carriage of which, for the hearing of the Academy, I have been honoured, was written to him by his venerable and respected countryman, Stephen White. Among the many distinguished Irishmen whose spirits were stirred up within them at the wholesale attempt made by Dempster and his Scotch contemporaries to affix the historical label *SCOTIA*, without even a duplicate, to their portion of Britain, and transfer to its annals all the celebrity of ancient Ireland, almost the earliest,* and certainly the most accomplished, was the writer of this letter. He it was who opened that rich mine of Irish literature on the Continent, which has ever since yielded such valuable returns, and still continues unexhausted; and by his disinterested exertions, less enterprising labourers at, or nearer, home, not only were made

* In Messingham's *Florilegium*, published in 1624, we find the name of *Stephanus Vitus* as a reference upon the true application of the name *Scotia*. *Tractat. Præambularis* (last page but two). Opposite White's account of the Reichenau MS. of St. Columba's Life, in the Ussher MS. is written in Ussher's hand the date 1621, 31 Maii. See the *Irish Archæol. and Celtic Society's* edition of Adamnan's *Columba*, Preface, p. xxxviii. From the following letter we learn that he commenced his pursuits in Irish antiquities about the year 1611.

acquainted with the treasures preserved in foreign libraries, but from time to time received at his hands the substantial produce of his diligence, in the form of accurate copies of Irish manuscripts, accompanied by critical emendations and historical inquiries, amply sufficient to superadd to his credit as a painstaking scribe, the distinction of a sound thinker, and an erudite scholar.* Abroad, as well as at home, his merits were acknowledged. Raderus, the historian of "Bavaria Sancta," in testimony of his acquirements, designated him *Polyhistor*;† and so well did the name fit him, that it was caught up by his countrymen, and a title so honourably borne in former ages, was confirmed to him by the united suffrages of fellow-citizens and foreigners.‡ The learned Gretser§ was willing to receive suggestions from, and John Bollandus to be under obligations to him. While Professor of Theology at Dillingen, Dorbbene's manuscript of Adamnan's Life of St. Columba was brought to him from Reichenau;¶ and there, with his own pen, he made the careful transcript which furnished Archbishop Ussher with his Various Readings,** supplied Colgan with a text,†† and provided for the Bollandists of a succeeding generation one of the most valuable items in their great depository.‡‡

Literary collectors are often narrow-minded, and the creatures of jealousy and suspicion; but from such weaknesses this good and generous man was perfectly free. Coupled with an insatiable thirst for know-

* Ussher, in reference to Marcellinus' Life of St. Suidbert, observes:—"Sed virum illum sagacissimum fugit, subdititium esse Marcellinum istum: cui a Stephano Vito, viro antiquitatum, non Hiberniæ solum suæ sed aliarum etiam gentium scientissimo, ita larva est detracta." Brit. Ec. Antiqq., cap. xii., Works, vol. v., p. 458.

† Siegbertus Gemblacensis, an. cccxciv. S. Patricius Scotus in Hibernia cum suis sororibus venditur. "Ubi tamen Scotis legendum, Stephani Viti conjectura est haudquaquam aspernanda." Ibid, cap. xvi., vol. vi., p. 377.

‡ "Et cum Hibernis, ut et Anglis, iepen ferrum denotet, et iepnan nomen inde deductum quasi Ferreolum; hunc eundem esse Stephanus Vitus existimat." Ibid, p. 541.

§ "Stephanus Vitus gente Ibernus Soc. N. Theologus et simul polyhistor."—Raderi Bavaria Sancta, tom. iii., p. 75.

¶ Ward corrects some erroneous readings in the Basil edition of Marianus Scotus' Chronicle by emendations, "apud doctissimum polyhistorem Stephanum Vitum sacræ Theologiæ Doctorem, ex suæ Societatis Jesu Codicibus MSS." Rumoldus, p. 110.

"Ad hæc addo Doctoris Stephani Viti Polyhistoris testimonium," etc. Ibid, p. 254. See notes †† in this page, and note †, p. 34.

§ Observv. in Philippum de Divis Eystettensibus, Cap. 9, p. 198.

¶ "Stephanus Vitus lectori. Nuper ex cœnobio Benedictinorum in Suevia celeberrimo Augia Dives dicto, vulgo Reichenaw, allatus est ad me Dilingam vetustissimus codex membranaceus," etc. See the Irish Archæol. and Celtic Society's edition of Adamnan's Columba, p. xxxviii., note g.

** Ussher refers to this copy in his Ecc. Brit. Antiq. Works, vols. iv., 456, vi., pp. 245, 523, 526, 527, 530, 541. His manuscript of White's collation is still extant. See reference in preceding note.

†† "Hanc nobis vitam communicavit R. P. Stephanus Vitus Societatis Jesu, vir patiarum presertim sitientissimus, et omnium scientissimus antiquitatum; et hinc a diversis jam Polyhistor appellatus; sua manu descriptam, ex pervetusto codice MS. Monasterii Augiæ Divitis in Germania." Colgan, Trias Thaum., p. 372 a.

‡‡ Acta Sanctorum, Junii, tom. ii., p. 197. This article was edited by Francis Baert, 1690.

ledge regarding the history of his country—the cravings of which made such an impression on Colgan's mind that he thrice alludes to it, and on two different occasions calls him *patriarum antiquitatum sitientissimus**—there was a total freedom from selfishness. He sought the honour of his country, not of himself; and was satisfied that the fruits of his labours, if only made to redound to the credit of loved Ireland, should pass into other hands, and under their names be employed in their several projects, and at their discretion. Thus, in the Benedictine library of Key-sersheym, in Switzerland, he copied the life of St. Colman, the patron saint of Austria, for Hugh Ward.† At the monastery of St. Magnus, in Ratisbon, he found the life of St. Erhard, of that city, and sent a transcript to Ussher.‡ To this prelate, so opposed to him in matters of polemical controversy, he made acceptable communications regarding St. Brigid,§ and St. Columba;|| and that this literary generosity was duly felt, while his qualities of head and heart were appreciated, appears not only from the Primate's public acknowledgments,¶ but from the very interesting glimpse at private life which the following letter affords.

To Colgan he transmitted a life of St. Patrick, which he copied from an ancient manuscript at Biburg, in Bavaria;** from St. Magnus's, at Ratisbon, he sent him Ultan's Life of St. Brigid;†† and from Dillingen, as I have already observed, he sent him the text for the Life of St. Columba. To his untiring generosity Fleming, also, was indebted for two contributions for his *Collectanea* of Columbanus's writings.‡‡

* See note ††, p. 30, *supra*, and note †† on this page. See also the extract from Colgan's Preface, at p. 32, *infra*.

† "Vita S. Colmanni, quam sua manu exaratam e Cæsariensi Benedictinorum in Suevia cœnobii Codice MS. nobis transmisit R. P. Stephanus Vitus Doctor S. Theologiæ, et historiarum eruditissimus." Vardæi Rumoldus, p. 236.

‡ Ita Conradus a Monte Puellarum Canonicus Ratisbonensis, in vita S. Erhardi, quam ex codice MS. monasterii S. Magni Ratisbonæ a se descriptam communicavit mihi Stephanus Vitus." Ussher, Ec. Brit. Antiqq., cap. 16, vol. vi., p. 269.

§ "Ex bibliotheca Cassinensi et Constantini Cajetani abbatis deprompta communicavit nobis Stephanus Vitus." *Ibid.* p. 274, note *t*.

|| See the references in note **, p. 30, *supra*.

¶ See the three immediately preceding notes. "Id anonymus vita ipsius scriptor ex Adamnano fusius explicat: quod, quoniam ex edito Adamnani opere desideratur, ut a Stephano Vito humanissime communicatum accepimus, lectori hic integrum proponendum censuimus." Ussher, ut *supra*, p. 466.

** "Hanc nobis, ex membranis vetustis Biburgensibus in Bavaria descriptam, communicavit vir doctissimus, et patriarum antiquitatum zelosissimus investigator, P. Stephanus Vitus Societatis Jesu." Colgan, Trias Thaum., p. 29 *b*.

†† Tertia Vita S. Brigidæ, Authore S. Vltano, descripta per Rev. Patrem Stephanum Vitum, Soc. Jesu. "P. Stephanus Vitus concivis noster, vir patriarum antiquitatum scientissimus et sitientissimus." *Ibid.* p. 542 *a*.

‡‡ "Exemplar quo utimur, mihi exhibuit, cum Epistola et Sermone S. Columbani memoratis, R. Pater Stephanus Vitus Societatis Jesu, Sac. Theologiæ Doctor, et Professor emeritus, antiquitatum suæ gentis Hibernicæ studiosissimus inquisitor (Patri Mattheo Radero in sua Bavaria Sancta, ob uberem et accuratam rerum tam domesticarum, quam externarum peritiam, merito dictus Polyhistor)." *Collectanea Sacra*, p. 3.

Meanwhile, the literary materials which Stephen White had accumulated were not unemployed by himself; and there is sufficient evidence to prove that he not only meditated, but completed some historical works on his favourite subjects. Of these, however, only one has descended to our day, namely, his *Apologia pro Hibernia adversus Cambri Calumnias*; which Mr. Bindon discovered among the Irish manuscripts in the Franciscan collection at Brussels, as stated by him in his valuable communication to the Academy in 1847.* This work, even in its imperfect condition, is sufficient to justify the opinion which our forefathers entertained of the learning and ability of the writer. Had he been less generous, he might have been more desirous of literary fame; but he seems to have been unconcerned as to the doer, provided the work was done; and when, at the close of his life, a combined effort was made by the ecclesiastics of his church to put his manuscript to the press,† even this project failed, and the literary character of Stephen White had still to rest on the testimonies of his contemporaries.‡ It was reserved for a clergyman of our own times, after the lapse of two centuries, to give publicity to the work.§

Stephen White attained a very advanced age, and, as the letter to be read demonstrates, preserved his literary ardour unabated. He was living in the June of 1645, when Colgan published the first volume of his *Acta Sanctorum*; and with that author's touching reference to the kindness, learning, accuracy, and declining years of his friend, I shall close these prefatory remarks, and proceed with my friend Count Charles MacDonnell's interesting communication:—"Non præteribo tamen, quod excidere minime debuit, devotissimum in convivium Sanctorum honore et cultu promovendo studium R. P. Stephani Viti Societatis Jesu, Viri de Patria bene meriti, et omnis generis antiquitatum scientia laudati, sed sacrarum, præsertim suæ gentis et Patriæ siti laudabilioris; qui nobis S. Columbæ Abbatis Authore S. Adamnano, S. Brigidæ Virginis Authore S. Vltano, et multa alia Sanctorum gesta, alibi, ea fide et integritate, haud facile reperienda, communicavit ex suo promptuario, sacræ et reconditæ antiquitatis fœcundo; quod utinam prælo, quo maturum et dignum est, prius donet, quam ipse cœlo, quo meritis et ætate maturus est, et Sanctorum conturbio, ad quod anhelat, meritis exigentibus, re-donetur."||

* Printed in the Proceedings, vol. iii., pp. 493-496.

† See Mr. Bindon's extract from Robert Nugent's Letter to F. Charles Langri, in the Proceedings, vol. iii., p. 496.

‡ Dr. John Lynch, the author of *Cambrensis Eversus*, had the use of White's manuscript, and no doubt derived much information and many suggestions from it. *Camb. Evers.* vol. i., p. 95, vol. ii., p. 232, (Reprint); where, see Editor's notes.

§ *Apologia pro Hibernia adversus Cambri Calumnias*, etc., Auctore Stephano Vito, nunc primum edita cura Matthæi Kelly, in Collegio S. Patricii apud Maynooth, Professoris. Dublinii, 1849.

|| *Acta Sanctorum Hiberniæ*, Præfatio ad Lectorem [p. 7].

Letter of Father Stephen Whyte, S. J., to Father John Colgan, O.S.F.; Dublin, 31st January, 1640; new style. Copied from the original in the Irish Franciscan Convent of S. Isidore, Rome, October, 1853; by Charles, Count MacDonnell, K. S. J. J.

"I found the original of the following letter on a mouldering and nearly decayed half-sheet of paper, in the Archive Chamber of the Irish Franciscan Convent of St. Isidore, in Rome. It appears to me to be a document of much interest in many respects; and not least for the account that it gives of the literary labours of its writer, of whom Ussher speaks as a man of exquisite learning in the antiquities of his own and other countries. It is eminently worthy of being saved from oblivion; and I venture to offer it for the printed Proceedings of the Academy, as the safest and speediest means of securing it from the fate that menaces the perishing original."

"I. H. S.

"Reverende in Christo Pater Johannes Colgane,

"Pax Christi.

"Ternas ad me datas accepi, ac tardius quam optassem. Quarum primas anni 1638, 4 Octob. primum, post longas moras et latibula, vidi anno sequente, Augusto mense exeunte. Secundas, anni 1639, 4 Septemb. aperui post, sub finem Novemb. Tertias, 9 Octob. datas legi 2 Decemb. Vides, mi R. Pater, necessitatis fuisse, non voluntatis meæ vel rusticitatis, quod non citius responderim ad tuas tot, sane mihi gratissimas, quod a gratissimo, et universæ Genti nostræ; cui gratulor eam nunc obtigisse felicitatem, ut Te tantis a Deo dotibus instructo, invenerit in paucis, gloriæ suæ publicum Procuratorem diligentissimum, Promotorem aptissimum, Preconem peritissimum. Macte animo, et fœliciter cœptis insiste constanter, et perge alacriter: nam tui magni laboris (quem Patriæ dulcis amor levabit multum) manet merces magna nimis Deus, cætera adjicientur Tibi, memoria Tui in benedictione æternitura apud bonos omnes Gentis nostræ, quamdiu cum Posteris superstes Ipsa. Atque utinam corpore mihi tecum esse præsentî liceret, qui sum animo, ut communicatis consiliis et humeris majorem Dei in primis gloriam, deinde carissimæ nobis Ibernix, Scotiæ majoris, læto indefessoque labore promoveremus uterque. Interim dum non datur ut ambo simul simus, ambo locis disjunctis laboremus ut valemus, et in scopum Nobilem illum collimemus. Quod ego equidem quantacumque laborem hic inopiâ (quæ nostratium est sacrarum Antiquitatum magna est suppellectilis librariæ, meliorisque notæ) non desino ætate gravis, pro viribus, tametsi non tam pro meo voto laborare.

"Certè, mihi semper cum die ad hanc usque ab annis retro ferè 29, creverat amor, ardentiorque conatus pro loci, temporis, negotiorum opportunitate, ex atris antiquitatum aliquot, dispersisque per terras antris postliminio in solem educere *Gesta Dei per Iberos, Scotos veteres, Iber-*

niæ Sanctorum Insulæ indigenas, vitæ sanctitudine, literarum optimarum famâ, rerum præclarè in bellis in Pace gestarum, quondam ubique domi forisque claros.

“Quod ejusmodi gesta aliquot, testibus exceptione majoribus probata, ex officinâ Typographicâ non hactenus palam prodierint in conspectum Gentium, prohibuerunt maximè penuria pecuniarum (quod etiam Tu merito de hiis edendis conquireris) quæ merces esset Typographorum. Duo parabam volumina justæ molis. Alterum *Scoto-Caledonica Cornix deplumanda ab avibus Orbis*, inscriptum. Alterum, equalis aut majoris molis priore, quod et pluris facio, quod prius præferthanc epigraphen: *Commentarii et Defensio historiarum Venerabilis Bedæ*, Anglo-Saxonis Antiqui contra novos Anglo-Saxones hæreticos aliquot, et alios bona fide errantes Catholicos domesticos exterosque, cum multis nuper Scoto-Albanis Dempstero, Camerario, Hectore Boëto, ejusque epitomaste Leslæo, Joanne Majore, Buchanano, sociisque, Historias *Venerabilis* indigne tractantibus, torquentibus, et variâ arte malâ corruptentibus. In priore Volumine, per quinque libros distributo, non solum ex instituto, et methodicè pseudo-historias, Nomenclaturas etc., Scotalbanorum refuto claris argumentis, sed insuper hæc sub oculis cujusvis lectoris non cæci propono demonstroque in primis, per prima Christianorum sæcula Novem exacta, et ulterius, nullam sub sole regionem *nisi Hiberniam* nostram, nomine, (proprio aut communi) *Scotia* notatam fuisse, ab ullis eorundem sæculorum authoribus, domesticis aut externis, seu Christianis seu Ethnicis. Deinde, primum non nisi post illa tempora, aut fortassis etiam post exordia sæculi undecimi,* cœpisse nomen *Scotia* (quod semper ante et ubique terrarum erat proprium ac synonymum cum *Iberniâ* nostrâ), sensimque fieri *commune* vocabulum duabus regionibus *Iberniæ* nostræ, et *Albaniae* seu *Caledoniæ*: quo nomine *Albaniae* seu *Caledoniæ* vel Regni Scotorum *Britanniæ*, non notabatur illis sæclis nisi terrarum Tractus ille vel Plaga omnis, quæ ad Aquilonarem ripam fluminum *Alcluit* seu *Cluddæ*, et *Guidi* seu *Forthææ*,† (hodie decurrentium juxta urbes *Glascø* et *Edinburgum*) jacet, porrectaque versùs Septentrionalia ad usque Oceanum *Deucaledonicum*. Præterea, nomen *Scotia* commune duobus Regnis illis, durâsse in suâ communitate apud autores tam domi quam foris, ad usque Christianorum sæculum saltem 14 vel 15, et ulterius.

“Ad hæc, primam omnium ab orbe condito, *Coloniâ* Scotorum

* Ussher agrees with White. Brit. Ec. Antiqq. cap. 16, Works, vol. vi., p. 280; and so the Scotch writer, Pinkerton, Enquiry, vol. ii., p. 223. Marianus Scotus, an Irishman, towards the close of the eleventh century, calls Malcolm, at 1034, *Donnehad*, at 1040, and Mac Bethad, at 1050, *Rex Scotiæ*. (Pertz, Monumenta Germ. Hist. Scriptor., tom. v., pp. 555, 557, 558.) From which we may conclude that this application of the term had already come into general acceptance; a process, probably, requiring the greater part of a century. The poem on the battle of Brunanburg in the Saxon Chronicle, at 937, calls the North Britons *Scotta*, or Scots. Monument. Hist. Brit., p. 384.—See Chalmers' Caledonia, vol. i., p. 339.

† The only other known authority, beside Bede, which mentions *Giudi* in connexion with the Frith of Forth, is the Tract on the Mothers of the Saints of Ireland, ascribed to Ælgeus the Culdee.

Ibernîæ, trajicientem inde ad stabiles in Albania sedes figendas (in Albania, inquam, ejusve ullis regiunculis; nam aliter se res habet de exordiis Scotorum Ibernîæ degentium in parvis insulis Hebridum,)* fuisse quam post mortem S. Columbæ-Killi nostratis, et aliquot annis post exactum sæculum Christianorum sextum,† duxerat Christianus religione Vir Nobilis Vltoniensis et Regulus Ditionis Dalriada dictæ in eadem Vltoniâ,‡ vocatusque Edan sive Aidanus, filius Gabriani seu Gaurani. Et quamvistam ipse Aidanus cum suâ coloniâ quam eorum posteri incolentes Albanîæ angulum illum qui hodie audit Argil, aut Argathelia, per aliquot annos ipsorum habitationis ibidem, vocarentur Scoti-Britanniæ; tamen neque tunc, neque multis sæculis post Regiuncula Argil aut alia ulla Albanîæ pars induerat Scotia nomen, aut communitatem nominis ejusdem cum Ibernîâ nostrâ: sed, ut dixi, nunquam ab ullis Authoribus antiquis et florentibus ante sæculum decimum vel undecimum, Scotiæ appellatio (sive ut propria, sive ut communis) indita Albanîæ, audita fuit.

“Inter alia in tuis ad me literis, petis a me, 1° ut *Selectorum* meorum (sic benevolè vocas) quæ in Germania et alibi collegeram, saltem Breviarium ad te mittam. Respondeo, me, quantum memini, nihil fere habuisse selectorum illorum, quod non dederim describendum duobus nostratibus Vestri Ordinis S. Francisci, quorum alter R. P. *Patricius Fleming* (post factus, ut credo, Martyr a Suecis hæreticis in Bohemiâ§) qui cum socio multis diebus et hebdomadibus degebat in eadem Vrbe mecum Metis in Lotharingia anno Christi 1627 vel 1628. Ac descripta omnia, redux inde tulit secum Lovanium, ubi R. V*, ut credo, inveniet, nisi jampridem fortasse invenerit. 2° petis, ut etiam ad te mittam *Catalogum Vitarum Sanctorum* nostratium, quas vidisse me ais in Bibliothecâ D. Jacobi Ussheri, Archiepiscopi Primatis Protestantium Ibernîæ. Respondeo, me vocatum et ter coram convenisse per multas horas illum D. Ussherum (qui et humanissime me excepit et sine fuco mecum candideque egit, et abs se officiosissime me dimisit, et sæpius coram et per literas præterea me invitavit in Domum suam non ad convivium modò (quod renui modestè) sed etiam ad cuncta Domus suæ, etiam

* *Gall-Gæidhel*, or Stranger-Irish, is the term generally used in Irish records to denote the inhabitants of these Isles. Galloway also derives its name from this combination.

† White falls into a serious error here. The year 506 is that which is assigned by the best authorities for the settlement of the Irish colony in South-western Scotland.—See Adamnan's *Columba* (Irish Archæol. and Celtic Soc.), p. 433.

‡ Here again is a manifest blunder of White. Aidan was regulus of the British Dalriada, and had no jurisdiction over the Irish territory of that name. He died in 606. See p. 436 of the work last cited.

§ Fleming was just settled as President of the Irish College at Prague, when Bohemia was invaded by the Elector of Saxony, and Fleming was obliged to fly. In his flight, he and his companion, Matthew Hoar, were attacked by seven peasants near the village of Beneschow, and beaten to death.—See the narrative in the *Collectanea*, p. xii., and Colgan's *Acta SS.*, Præfatio ad Lectorem.—See also an abstract in the *Ulster Journal of Archæology*, vol. i., p. 255, where there is a notice of this writer and of his work.

selectissimam Bibliothecam (revera maximi pretii etc.) et vidisse tum Catalogum illum tum vitas ipsas latine in manuscriptis,* Sanctorum nostratium, fusè narratarum, et extra Bibliothecam D. Ussheri, vidi plures alios alibi in Ibernia non Catalogos tantum, sed etiam plura prolixius MS^{ta} exemplaria Sanctorum nostratium.† Sed, quod mirabere forsitan (et tamen esse verum, ipse sum expertus) nullum, aut omnino vix ullius momenti vel fidei etc. vidi in his MS^{ta}, vitam Sanctorum nostratium, nisi ipsorum eorundem quos nominatim et ordine Alphabetico, Tu, mi R. Pater, exprimis in Catalogo tuo, quem ad me misisti: in quo etiam tuo legi nomina Sanctorum et vitas ipsorum aliquas abs me nunquam visas.

“3^o petis, ut laborem in procurando per me, per amicos etc., describi, mittique ad Te Catalogum omnium et singularum Ibernæ Diocesium, Ecclesiarum, Sanctuariorum priscorum, etc. Respondeo, me, quoad potui, laborasse, ut Catalogus duarum Diocesium Waterfordiensis et Lismorensis (in quâ istâ Lismorensi natus sum)‡, quem ad te mittit R^{mus} Patricius Episcopus Lismorensis et Waterfordiensis,§ ad te mitteretur correctior et emendatior in quibusdam de quibus me consuluit idem R^{mus} mihi in paucis carus et familiaris. Ac vix quidem absolveram emendare nonnulla menda quæ irrepserant in istum Catalogum, quando coram in colloquium incideram cum Carissimo mihi et familiari admodum R. P. Joanne Barnevallo, Provinciali Vestri Ordinis Minorum in Ibernâ, quem monui de Vestris ad me missis literis et de Catalogis Ecclesiarum etc. Tum Pater Provincialis mihi dixit, se sedulo et sæpe commendasse curæ et procuratori multorum ex suis Religiosis ad hanc rem idoneis, ut ubique per Iberniam per se, per amicos, aliisve viis bonis, incumbere in hanc rem de colligendis Catalogis et mittendis ad Reverentiam Vestram. Quibus ego auditis, illico abjeci ulteriorem laborandi in eodem opere curam tanquam minime necessariam.

“Spero me hactenus ad ea omnia majoris momenti respondisse tuarum literarum trium, quæ mihi crearunt quantam vix verbis explicare satis

* In the Ussher Collection in the library of Trinity College, there is a vellum MS. of Latin lives of Irish Saints; E. 3, 11. The fuller and more valuable MS. in Primate Marsh's Library, v. 3, 4, formerly belonged to Abp. Ussher.—See Preface to Adamnan's Columba (Ir. Archæol. and Celtic Soc.) p. xxvi.

† The principal collection of Latin lives of Irish Saints, from which Colgan drew, were the *Codex Kilkenniensis*, *Codex Salmanticensis*, (now in Brussels), and the *Liber Insule Omnium Sanctorum*. To them may be added the *Codex Armachanus*, from which Fleming printed his lives of SS. Comgall, Mochaemhoc, and Molua.

‡ His birth-place is indicated in the title of his Apologia, where he is called *Clonmel-liensis*. Clonmel is in the diocese of Lismore. Thomas White, a Jesuit of Clonmel, was the first Rector of the Irish College at Salamanca.—Harris' Ware's Works, vol. ii., p. 256.

§ Patrick Comerford, of the Order of Hermits of St. Augustin, was consecrated Bishop of Waterford and Lismore, in 1629.—*C. MacD.* Colgan acknowledges this Prelate's services in the following words: “Ut constat elencho Ecclesiarum Diocesis Lismorensis, quem nuper ad nos vir humanissimus, multiplicis eruditionis virtutumque laude clarus, D. Patricius Comerford, Episcopus Lismorensis, magna industria collectum, transmisit.” *Acta Sanctorum Hib.*, p. 555 a, note 2.

possim, lætitiā de tuis conatibus, diligentīā, progressu, etc. de gloriā non vanā Gentis nostræ priscā et Sanctorum ejus; præsertim verò aridet mihi illud tuum *peilepiðe*.^{*} Quam vellem, ut istud et cætera tua non lucem modo aspicerent citò, sed etiam ut brevi manibus omnium Europæorum tenerentur, et oculis aspicerentur!

“Quod priusquam fiat, moneo Te primū, et amicē de quibusdam. Unum est, Vitas Sanctorum Catalogi tui ad me *Albei, Declani, Geraldī de Majo*† scatere (si quales illorum habes vitas, sint eādem cum lectis abs me hic) scatere fabellis improbabilibus, etiam adversantibus non solū passim scriptis, traditis, creditis, de S. Patricio Apostolo nostro,‡ ejusque legatione Romam, indeque in Iberniam, sed contrariis insuper et Romanis Martyrologiis veteri et recentiori; et clarè pugnantibus cum indubiæ fidei dictis SS. Prosperi Aquitani, et Bedæ Venerabilis etc. ut ad oculum dedi demonstratum aliquando.

“Moneo deinde, quod magni rem momenti arbitrer, et viam expeditissimā ad fidem derogandam omnibus Adversariis nostris Demstero, Camerario, Boëto, Majori, Buchananano etc., nempe, ut omnibus et singulis nostratibus scriptoribus tibi notis, tam domesticis quam externis tecum presentibus et absentibus, sæcularibus aut religiosis, Dominicanis, Augustinianis, etc., suadeas opportune, ut nullam ullius argumenti (seu Grammatici seu Philosophici, vel Theologici, Historici, etc.) typis mandari sinant, aut exire in lucem publicam, nisi in frontispic. ferat hunc vel similem Titulum: R. P. N. N. natione Iberni, seu Scoti Veteris etc.; nam, assidua commemoratio *Scoti Veteris* in libris cujuscumque argumenti dispersis per Europam, ejusque Academiās, non modo Adversariis nostris creabit indignationem quamvis injustam; sed etiam creabit in exteris passim lectoribus, saltem curiositatem inquirendi (et qui quærit inveniet) de Scotis Veteribus, de Recentioribus Scotis Albanis; et de injuriā immani, multiplicique Scotalanorum nuperorum cum Demstero, Hectore Boëto etc., negantium in sole veritatis, Iberos nostros, olim notatos ubique terrarum, nomine Scotorum, et Iberniam nostram fuisse notam quondam, passimque per Europam sub nomine (etiam synonimo proprioque) Scotia, Scotia Insula, Scotia Major, Scotia Ulterior, etc.

“Denique moneo, vel potius precor, ut descriptum ad me mittas, quod legisse me memini (Metis in Lotharingia) cum mecum esset R. P. Patricius Fleming, Martyr, in manibus ejusdem, et quasdam Epistolas S. Columbani nostratis Abbatis Luxoviensis, tum ad Bonifacium Papam Romanum, tum datas per modum Apologiæ suæ ad Episcopos Concilii

* By *peilepiðe* or *peilipe* he denotes Colgan's great work of the *Acta Sanctorum*, then in hands.

† The Life of St. Gerald of Mayo is the only one of these three which Colgan published. That of Declan was afterwards printed by the Bollandists (*Acta SS. Julii*, tom. v., pp. 590–608), while that of St. Ailbhe remains in manuscript only. The Life of St. Geraldus, as printed by Colgan, at March 13, is full of anachronisms, which the editor notices; but he does not advert to the censure here passed upon it by his learned correspondent. See *Acta Sanctorum Hiberniæ*, pp. 599–606.

‡ On the Patrician heterodoxy of the Lives of SS. Ailbhe and Declan, see Ussher, *Brit. Eccl. Antiq.*, cap. 16, *Works*, vol. vi., pp. 332–348.

Matisconensis in Galliâ, ubi illum reprehenderant et respondere jussurant de præposterâ suâ observatione Ritûs Paschalis temporis, qui diversus erat et adversans ritui canonico Romanæ Ecclesiæ.* Aiebat etiam P. Patricius Martyr, se selecta quædam habuisse de rebus nostratibus, ex singulari quodam et abs se viso descriptoque cum esset ipse Ratisbonæ in Bavaria. O utinam selecta ista legissem!

"Atque hic scribendi jam finem coactus facio quod revera diebus hisce, et multis præteritis, etiam mensibus, occuper in expediendis intricatis conscientiæ casibus (assidue accidentibus), et componendis dissidiis nunc istorum, nunc illorum etc. Vale fælix, mi Pater, et jure tuo adversum me utere, qui præsto semper ero pro viribus et opportunitate ad gratificandum Tibi, quem cum omnibus Vestris amanter saluto, Deoque commendo, quem ut mihi sit Ipse semper propitius, Oro et oretis.

"Dublinii, 31 Janu., 1640, stylo Romano.

"R.^a. V.^a."

"Servus in Christo,

"STEPHANUS VITUS, e Societate Jesu."

(Endorsed in a more recent hand on the original letter,)

"Pretiosa Epistola insignis Antiquarii P. Stephani Whyte Soc. Jesu, ad P. Colganum."

The thanks of the Academy were returned to Count Mac Donnell.

Rev. Dr. Lloyd read a paper, in continuation, "On Earth-Currents and their Laws."

The Rev. Samuel Haughton presented the Original MS. Draft of the Observed and Calculated Diurnal Tides of the Coast of Ireland for the year 1850-51, contained in 34 Tables.

The Rev. William Reeves, D. D., presented an Index, in MS., of the seven published volumes of the Proceedings of the Academy, prepared by himself.

The marked thanks of the Academy were presented to the several donors.

The Academy then adjourned.

* St. Columbanus' *Sermones* and *Epistolæ* were copied by Fleming from manuscripts in Columbanus' monastery of Bobio. These, together with the opuscula of this illustrious Father of the Irish Church, and a valuable body of illustrative matter, were prepared for the press by Fleming, and eventually published by Thomas Sirinus, or O'Sherrin, in small folio, Lovanii, 1667.